A BOOKE

OF THE FORME of common Prayers, administration of the Sacraments: &c. agreeable to Gods Worde, and the vse of the reformed CHVRCHES.

The contents of this Booke, are conteined in the page following.

1. CORINTH. 1. 11.

No man can lay any other foundation, then that which is layde, euen Christ Iesus.

AT LONDON;
Printed by Robert Walde-graue.

(1. 5)

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Collard & Perf.

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THE CONTENTES OF THE BOOKE.

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2 *The order of electing Ministers, Elders, and Deacons.*
3 *The assemblie of the Ministery.*
4 *An order for the interpretation of the Scriptures.*
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10 *An order of Ecclesiastiall Discipline.*

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¶A CONFESSION OF THE FAYTH, OF THE CHVRCHES OF ENGLAND.

I beleeue in God the Father Almighty, maker of heauē & earth

I BELEEVE (*a*) and confesse, (*b*) my Lorde God, eternal, infinite, vnmeasurable, incomprehensible, inuisible, (*c*) & almighty, most mercifull, most iust, and onely wise: one substance & (*d*) three persons, the Father, the Sonne, and the holye Ghost.

a Rom. 10
b Gen. 17. psal. 63. 139.
c Gene. 1. Ephe 4.
d Gen. 1. 1. iohn. 3. Mat. 3. 28.

I Beleue also, that the Father, by his almightye (*e*) power and wisedome, hath not onely of (*f*) nothing created Heauen, Earth, and all things therein contained, and man after his own (*g*) image, that

e Heb. 1. prouer. 8.
f Gen. 1. Ierem 32. psalm. 33.
g Gene. 1. Ephes. 4. Colloss. 3.

he might in him be (a) glorified: but also by his (b) fatherlye prouidence gouerneth, maintayneth and preserueth the same, according to the (c) purpose of his wil.

a 1 Cor.6 Iohn.17. prouer.16.
b Math.6. Luke 17. 1.peter.5.
c Ephes.1.

I Beleeue also & confesse (d) Iesus Christ the onely Sauiour & Messias: who beeing equall with (e) God, made him selfe of no reputation, but tooke on him the shape of a seruant, and became (f) man in al thinges like vnto vs, sin except, to (g) assure vs of mercy & forgiuenes. For whē throgh our father (h) Adams transgression, we were become children of perdition, there was no means to bring vs from that yoke of sinne & damnation, (i) but onely Iesus Christ our Lorde: who giuing vs that by (k) grace, which was his by nature, māde vs, throgh faith, the (l) childrē of God. For when the (m) fulnesse of time was come, he was cōceiued by the power of the (n) holy Ghost, borne of the Virgine Mary (according to the flesh) and (o) preached in earth the

And in Iesus Christ his only Sonne our Lord.

Which was conceiued by the holy Ghost, borne of the Virgin Mary.

d Math.1. Act 4. 1.Tim 1.
e Iohn.1 Phillip.2. 1.Tim.3. 1.Iohn.5. Rom.9.
f Heb.2. Phillip.2. 1.peter.2.
g Rom.8. 1,Iohn.2.
h Genes.3. Rom.5. Ephes.2. Galat.3.
i Act.4. 1.Pet.2. Isaie.28. Rom.9.
k Iohn.1. heb.1. rom.1. psal.2.
l Galat.3. rom 8. iohn.1. ephes.1.
m Gala.4. act.2.
n Isa.7. luke.1. romans.1.
o actes.10. romans.1.

the Goſpell of ſaluation, till at length, by the enuy of the (*a*) Prieſtes, he was guiltles condemned vnder Pontius Pilate, then Preſident of Iury, & moſte ſlaundrouſly hanged & nayled on the Croſſe betwixt two theeues, as a notorious treſpaſſer: where, taking vppon him the (*b*) puniſhment of our ſinnes, hee deliuered vs from the curſe of the Law.

Suffred vnder Pontius Pilate, was crucified, dead & buried.

(*a*) Ioh. 7. 11. 12. Math. 12. 27. luke 23. iſa. 53.

(*b*) galathi. 3.

And foraſmuch as hee, being only God, could not feele death, neither being onely man coulde ouercom death, being both God and man, he ſuffred in his humanity moſte cruel death, feeling in himſelf the anger & ſeuere iudgement of God, euē the extreame (*c*) tormentes of hell, and therefore cried with a lowde voice, (*d*) My God, my God, why haſt thou forſaken me?

He deſcended into hel

(*c*) actes 2. 1. peter. 2. iſay. 53.

(*d*) pſalme 22. Math. 27.

Thus of his (*e*) free mercy without compulſion, hee offered vp him ſelfe as the only ſacrifice to purge the ſinnes of al the world: ſo that all other ſacrifices for

(*e*) Iſay. 53. hebrues. 9. 10. galathians. 1 romans. 4. 5. 1. iohn. 1.

sinne are blasphemous and derogate from the sufficiencie thereof. The which death, albeit it did
a Colloss.1. sufficientlye (a) reconcile vs to God, yet the scriptures commonly do attribute our regeneration
b Rom.10. 1.peter.1 to his (b) resurrection. For, as by
c Math.28. actes.10. 1.corinthi.15 (c) rising againe from the graue *The third day he rose againe frō death.*
d Ose.11. 1.corinth.15. 2.corint.13. the third day, he (d) conquerred death, euen so, the victory of our faith standeth in his resurrection: and therefore without the one, we can not feele the benefite
e Rom.4. of the other. For as by death (e) sinne was taken away, so he rose
f Ephe.4. Iohn 14. Ephe.2. againe for our righteousnesse.

And becausе he woulde (f) accomplish all things, and take possession for vs in his kingdome, he
g Mark.16 1. Luk 24 5 Act.1. Cor.15 (g) ascended into heauen, to en- *He ascended into heauen.*
h Luk 24. Iohn 14. Act.2. large his kingdom by the aboundant giftes & power of his (h) spirit: by whom we are most assured
i Rom.8. Heb. 9. 1. Iohn. 2. of his continual (i) intercession to *And sitteth at the right hande of God the Father almighty,*
k Act.1. God the Father for vs. And although hee be in (k) heauen, as touching his corporal presence,
l Colloss.3. Rom.8. Hebr.1.10.12. where the Father hath nowe set him at his (l) right hande, committing

mitting vnto him the administration of al (*a*)things, as well in Heauen aboue, as in the Earth beneath, yet is he (*b*) presentwith vs his members, euen to the end of the worlde, in preseruing and gouerning vs with his effectuall power and grace, who (when all things are (*c*) fulfilled, which God hath spoken by the mouth of all his Prophets since the world began) will come in the (*d*) same visible forme, in the which hee ascended, with an vnspeakable (*e*) Maiesty, power, and company, to seperate the lambes from the goates, the elect from the reprobate: So that (*f*) none, whether hee bee aliue then, or deade before, shall escape his iudgement.

a Ephe.1. Phil.2. Colloss.2.
b Mat.28.
c Act.3.
d Act.1.
e Math.25. phil.3.
f Math.24. actes.10. 1.corinthi.15. 1.thessa.4. 2.thessa.1. 2.timothi.4.

From thence shall hee come to iudge the quicke and the dead.

I beleeue in the holy Ghoste.

MOreouer, I beleeue & confesse the holy ghost, (*g*) God equall with the Father, and the Sonne, who regenerateth & sanctifieth vs, ruleth and guideth vs into all trueth, persuading moste assuredly in our (*h*) consciences,

g Math.3. 1.iohn.5. 1.peter.1. 1.corinthi.6. iohn.16. actes.17.
h Romans. 8. galathians 4.

that we be the children of God, brethren to Ieſus Chriſte, and fellowe-heires with him of life euerlaſting. Notwithſtanding it is not ſufficiente to beleeue that God is omnipotent, and mercifull: that Chriſt hath made ſatisfaction: or that the holye Ghoſt hath his power and effect, except we doe (*a*) apply the ſame benefites to our ſelues which are Gods (*b*) elect.

a Abac. 2. romans. 1. 10. 1. iohn 3.
b Iohn. 17.

The holy Catholique Church, the communion of Saintes.

I Beleeue therfore and confeſſe one holy vniuerſal (*c*) Churche, which, as (*d*) the bodye of Ieſus Chriſt the (*e*) only head thereof, (*f*) conſenteth in faith, hope, and charitie, vſing the giftes of God, (*g*) whether they be temporal, or ſpirituall, to the profite and furtheraunce of the ſame. Which Churche is not (*h*) ſeene to mans eie, but only known to God, who hath ordeined ſome as (*i*) veſſels of wrath to damnation, to the praiſe of his iuſtice: & hath choſen others, (*k*) as veſſels of honor, to bee ſaued, to the praiſe of the glory

c Math. 16. iohn 10. epheſians. 5. romans. 8. canticles. 2.
d Epheſi. 1. colloſſi 1. 1. corinth. 12.
e Epheſi. 4.
f Epheſi. 4. philipans. 3. colloſſians. 2.
g Actes 2. 4. romans. 12. 1 corinth. 12 epheſians. 4
h Roman. 11.
i Roman 9
k Epheſi. 1. 6

glory of his grace; the which alſo in due time, he calleth to faith, to (a) integrity of life and godly conuerſation, to make them a glorious Churche to himſelfe.

a Rom.8. Epheſ.5.

But that Churche (b) which is viſible in the ſeueral congregations, and ſeene to the eye, hath three tokens, or marks, wherby it may be known. Firſt the (c) Word of God cõteined in the olde and newe Teſtament: which as it is (d) aboue the authoritie of the ſame Church, and onely (e) ſufficient to inſtruct vs in all thinges concerning ſaluation: ſo is it left for (f) all degrees of men, to read and vnderſtande: for without this Word (g) neither Church, Counſell, or Decree, can eſtabliſh any point touching ſaluation.

b Mat.18. 1.Cor.15.

c Mat.28. Rom.10. 2.Cor.3.4. Epheſ.2. Iohn.10. 2.Tim.3. 2.pet.1.

d Epheſ.2. Mat.17. Iohn.10.

e Iohn.26. 2.Tim.3.

f Ioſ.1. Iohn.5.

g Ephe.5. Mat.15.

The ſeconde is the holy (h) Sacraments, to wit, of Baptiſme, & the Lordes ſupper: which Sacraments Chriſt hath left vnto vs as holy ſignes, and ſeales of Gods promiſes in him. For as by Baptiſme, once receyued, is ſignified that we, aſwel infants, as others of age

h Mat.26.28. Rom.4. Epheſ.5.

a Rom.5. Ephes.2. Tit 3. Gal.3. Rom.7.

age and discretion, being (a) strangers from God by originall sinn, are receiued into his family and Congregatiō, with full assurance, that although this root of sin lye hidde in vs, yet to the elect it shall not be (b) imputed: so the (c) Supper declareth, that god, as a most prouident father, doth not onely feed our bodies, but also spiritually nourish our souls, (d) making vs partakers of his Sonne and all good thinges in him by Faith: which the Scripture calleth eating of his flesh, and drinking of his bloude. Neither must we in the administration of these Sacraments, follow mans phantasy, but as Christ him selfe hath ordayned, so must they be ministered, & by such as by (e) ordinary vocation are therunto called. Therefore, whosoeuer worshippeth these Sacraments, or contrariwise contemneth them, procureth to him selfe damnation.

b Rom. 4 psalme. 31 c 1. Corin. 11

d Iohn. 6

e Hebr. 5 iohn 3

f Math 8 luke 17 leuit. 16 eccles. 19

The third mark of this Church is (f) Ecclesiasticall Discipline, which standeth in admonitiō, sepera-

peration, excommunication, and the curſe called *Anathema*, in ſome ſpeciall caſes.

Concerning the ciuill(*a*) Magiſtrates, ordained of God to miniſter to euery man iuſtice, defending the good & puniſhing the euil, I acknowledge we muſt render vnto them honour, & obedience in all thinges, which are agreeable to the Word of God.

a Rom.13 wiſdome.6 titus 3 1.peter.2

And as(*b*) Moſes, Ezechias, Ioſias, and other godly rulers purged the Church of God from ſuperſtition, & idolatry: ſo, where ſuch are, the reformation and defence of Chriſts Church appertaine to the Chriſtian Magiſtrates, againſt al idolaters & heritiks, as Papiſts, Anabaptiſts, family of Loue, with ſuch like members of Antichriſt, to root out al(*c*) doctrin of diuels and men, as the Maſſe, purgatory, *Limbus patrum*, praier to ſaints, and for the dead, free-will, ſuperſtitious diſtinction of meates, apparell, and dayes, vowes of ſingle life, preſence at idol ſeruice, mans merits, with ſuch like: which draw

b Exod.32. 2.king.18.23. 2.chro.29.35.

c 2.Tim.4. colloſ.2. Mat.15. Iſay.29. Hebr 9.10. act.10. 1.Iohn.2. Rom.7. Gal.5. Colloſ 2. Rom.14. 1.Tim.4. Mat 19. 1.Cor.7. 1.Cor.8.10. 2.Cor.6. Luk 17. Rom.3. 2.Cor.3. Galat.4.

vs from the ſociety of Chriſtes Church, wherein (*a*) onely is remiſſion of ſinnes, purchaſed by Chriſtes bloud, to all them that beleeue, whether they be Iewes, or Gentiles, and leade vs to vain confidence in creatures, and truſt in our owne imaginations. The puniſhment whereof, although God oftentimes (*b*) deferreth in this life; yet after the generall (*c*) reſurrection, when the bodies ſhall riſe again to bee ioyned to their ſoules in immortality, they ſhall be (*d*) damned to vnquenchable fire: and then we, which haue forſaken all mans wiſedome, to cleaue vnto Chriſte, ſhall heare that ioyfull voice: (*e*) Come yee bleſſed of my father, inherite yee the kingdome prepared for you frō the beginning of the world: and ſo ſhall go triumphing with him, in (*f*) bodye and ſoule, to remaine euerlaſtinglye in glory, where wee ſhall ſee GOD (*g*) face to face, and ſhall no more need one to inſtruct an other: for we ſhal al (*h*) knowe him from the

The forgiueneſſe of ſinnes.

The reſurrection of the bodie.

And life euerlaſting.

a Iſay. 33 math. 18. ichn. 20. 2. corinth. 5 rom. 1. 10. epheſ. 2

b Peter 2 iude 1. Rom 9

c Actes 24 1 corinth. 15 philip. 3 1 theſſalo. 4

d 2 Theſſal. 4 e iohn 1 Iſay 30. ioh 5

e Math. 25

f 1 Theſ. 4. 5 ohn 5. iſai. 16

g 1. Corin. 13. .iohn. 3.

h Ieremi. 31. ebrues. 8.

the higheſt to the loweſt. To which true God, the Father, the Sonne, and the holye Ghoſte, be all praiſe, honor, and glory, now and euer. So be it.

OF THE PASTORS,

THEIR OFFICE, ELECTION, AND ORDINATION.

WHAT THINGES ARE chiefly required in the Paſtors.

LEt the Church (*a*) firſt diligently conſider, that he which is to be choſen Paſtor, be not found (*b*) culpable of any ſuch faults, as Saint Paule reprehendeth in a man of that vocation: but contrariwiſe, indued with ſuch vertues, that he may be able to vnder-take his charge, and diligently execute the ſame. Secondly, that he (*c*) diſtribute faithfully the Worde of God, & miniſter the Sacraméts ſincerely, euer (*d*) careful not onely to teache his flocke publikly, but alſo vpon cauſe priuatly to admoniſh them: remembring alwaies, that if any thing (*e*) periſhe through his defaulte, the Lord will require it at his hand.

a Act. 1, 13. 14.

b 1. Timot 3 2, timothie 2. 4 ezechiel 33. ieremie 3. iohn 21. iſaie 62. 1. corinthi. 9.

c 2. Tim. 2. 1, corinthi. 4, math. 25, 28, 1, corinthi 1,

d Act 20. 2. tim 4.

e Ezechi. 3, 2. corinth. 2 5

OF

OF THEIR OFFICE AND DVETY.

BEcauſe the charge of the Word of God is of greater (*a*) importance, then that any man is able to diſpenſe therewith: and S. Paule exhorteth to (*b*) eſteeme them, as miniſters of Chriſte, and diſpoſers of Gods myſteries: not (*c*) Lords or rulers, as Saint Peter ſayth, ouer the flocke: Therefore the Paſtors & miniſters cheefe office ſtandeth, in (*d*) preaching the Word of God, & miniſtring the Sacraments: So that in conſultations, iudgementes, elections, and other eccleſiaſticall affayres, his (*e*) counſell, rather then authority, taketh place.

And if ſo be the Congregation by the aduiſe of the Elders, vppon iuſt cauſe agree to excommunicate, then it belongeth to the Miniſter, according to their (*f*) generall determination to pronounce the ſentence, to the end that all thinges may be done (*g*) orderly, and without confuſion.

a 1 Corint. 9 actes 6 luke 1. 2

b 1 Corint. 4 2 corinth. 4

c 1 Peter 5 2, corinth. 1. math 20,

d Mat. 26, 28. malla 2. 1. peter 4, actes, 3. 16, 1 corint. 1. 15,

e Actes 20, 2 corin. 4,

f 1 Corin. 5,

g 1 Corin. 15,

OF THEIR ELECTION AND ORDINATION.

THE Elders and three, at the leaſt, of the Miniſters next adioyning, at ſuch time

time as there wanteth a miniſter in anye Congregation,(a)aſſemble the whole Congregation, exhorting them to aduiſe and cõſider who may beſt ſerue in that roome and office. And if there be choiſe, the Church appoint two or three vppon ſome certaine day,to be examined by thoſe Miniſters and Elders.

a actes 11, Actes 14, titus.1.

Firſt,as touching their (b) Doctrin,whether he that ſhould be Miniſter haue good and ſound knowledge in the holie Scriptures, and fit & apt gifts to communicate the ſame to the edification of the people. For the triall whereof, they propoſe him a theame, or text to bee treated priuately, whereby his ability may the more manifeſtly appeare vnto them.

b 1 Timoh.3 titus 1.

Secondly, they inquire of his life and conuerſation,if he haue in times paſt liued without ſlander, and gouerned him ſelfe in ſuch ſort as the worde of God hath not (c)heard euill,or beene ſlandered through his occaſion, which being ſeuerally done, they ſignifye to the Congregation, whoſe giftes they finde moſt meet, & profitable for that miniſtery:appointing alſo by a generall conſent twenty days at the leaſt, that euery man may diligẽtly inquire of his life and manners:with warning that if in that time

c Roman,2, iames 1, 1,Samuel.2, 2 timoth,5.

time no iuſt exception bee taken, their ſilence ſhall be accounted as their free conſent.

At the vvhich time alſo, one of the Miniſters exhorteth them to humble thē ſelues to God, by (*a*) faſting and praier, that both their election may be agreeable to his will, and alſo profitable to the Church. And if in the meane ſeaſon, any thing be brought againſt him, whereby he may be found vnworthy by lawful proofe, then is he diſmiſſed, & ſome other preſented. If no ſufficient matter be alledged againſt him within the time appointed, then one of the Miniſters afore the morning ſermon, declaring no iuſt exception to be taken againſt the preſented, and therefore the party as choſen with free conſent of the Miniſters, Elders and the whole Congregation, to be ordained; frameth his ſermon, or ſome part ther of, to the ſetting foorth of the duety of the Miniſter and the Church: and ſo giueth (*b*) thankes to God with requeſt of ſuch things, as ſhall be neceſſary for his office.

a Actes. 13, 14. luke, 3,

b 1. Theſ. 5, colloſ. 4. epheſians 5, philippian 1,

After that, he is to be ordained by the laying on of the hāds of the Elderſhip, with theſe wordes pronounced by the Miniſter thereunto appointed: [According to this lawfull calling, agreeable to the Worde of God,

God, whereby thou art choſen Paſtor in the name of God; ſtand thou charged with the paſtorall charge of this people, ouer which the holy(a) ghoſt hath made thee ouerſeer, to gouern this flock of God, which he hath purchaſed with his bloud.

a Actes 20.

This done, the people ſing a Pſalme and depart.

OF DOCTORS, THEIR OFFICE, ELECTION AND ORDINATION.

THere is alſo another ſorte of Miniſters, called Doctors, or Teachers: whoſe office is to inſtruct and teach the faithful in ſound Doctrine, by expounding the Word, teaching the principal points of religiō: & prouiding with al diligence, that the purity of the Goſpell be not corrupt, either throgh ignoraunce, or euil opinion.

The Doctours election & ordination, is as the Paſtors: the prayer triall & words of ordination reſpecting his ſpeciall office.

OF ELDERS, THEIR OFFICE, ELECTION AND ORDINATION.

a Nom. 11. act. 14. 16. 20. romans. 12. epheſ. 4. 1 cor. 12. iames, 5. 1 peter. 5.

THE (b) Elders muſt be men of good life, and godly conuerſation, without

blame and all ſuſpicion, carefull for the flocke, wyſe, and aboue all thinges, fearing God.

Whoſe office ſtandeth in gouerning with the reſt of the Miniſters, in cõſulting, admoniſhing, correcting, & ordering al things, appertayning to the comely direction of the congregation. They differ frõ the Miniſters, in that they preach not the Worde, nor miniſter the Sacraments. In aſſembling the people, neither they without the Miniſters, nor the Miniſters without thẽ may attempt any thing. And if anye of the iuſt number want, the Miniſter by the conſent of the reſt warneth the people thereof, and finally admoniſheth them to obſerue the ſame order which was vſed in chuſing the Miniſters.

Their election and ordination is as the Paſtours: the prayer, triall, and wordes of ordination, reſpecting their ſpeciall office.

OF THE DEACONS, THEIR OFFICE, ELECTION, AND ORDINATION.

a Actes. 6. 1 timo. 3.

THE (a) Deacons muſt be menof good eſtimation & report, diſcrete, of good conſcience, charitable, wiſe, and finally indued

dued with ſuch vertues, as Saint Paule requireth in them. Their office is to gather the almeſſe diligently,& faithfully to(a)diſtribute it, with the conſent of the Miniſters, and Elders: Alſo,to prouide for the ſicke and impotent perſons, hauing euer a diligent care,that the charity of godly mē, be not waſted vpon(b)loyterers, & idle vagaboundes. Their election is,as hath been afore rehearſed in the Elders, if they bee choſen at the ſame time. Their ordination to be with praier,and by wordes,reſpecting their ſpeciall office.

a Rom.12.

b 2 Theſ.3.

THE WEEKLY ASSEMBLY,OF THE MINISTERS AND ELDERS.

TO the intent,that the Miniſterye of Gods Word may be had in reuerence, and not brought to contempt through the euill(a)conuerſation of ſuch, as are called therevnto, and alſo that faultes and vices may not by long ſufferaunce (b) growe at length to extreame inconueniences,it is ordayned that weekely the Miniſters and Elders in their aſſembly or Conſiſtory,diligently (c) examine all ſuch faultes and ſuſpicions,as may be eſpied,not only amongſt

a Romans. 2. ezeck.36. iſa.52.

b 2 Tim.2.

c 1 Cor.5.

others, but chiefly amongeſt them-ſelues, leaſt they ſeme to be culpable of that which our Sauiour Chriſt (*a*) reproued in the Phariſees, who coulde eſpie a mote in an other mans eye, and coulde not ſee a beame in their owne.

a Math 7. luke.6. romans.2.

And becauſe the (*b*) eye ought to bee more cleare then the reſt of the body, the Miniſter can not be ſpotted with any vice, but to the great ſlaunder of Gods Word, whoſe meſſage he beareth. Therefore it is to bee vnderſtande that there be certaine faultes, which if they be deprehended in a Miniſter, by like authoritie as he was elected, he ought to be depoſed: as for Papiſtrie, or other Hereſie, Anabaptiſtrie, for felonie, for beeing a drunckarde, an vſurer, a gameſter, or giuen to filthie lucre: with ſuch like.

b Math,6. luke,11.

Others are not ſo greeuous, if ſo be that after brotherly admonition he amend his fault: as ſtraunge and vnprofitable faſhion in preaching the Scriptures, curioſity in ſeeking vain queſtions, negligence aſwell in his ſermons and in ſtudying the ſcriptures, as in all other thinges concerning his vocation; ſcurrilitie, flattering, lying, bacbiting, wanton wordes, deceit, couetouſneſſe, taunting, diſſolution in apparell, geſture & other

other his doinges, which vices as they bee odious in all men, ſo, in him that ought to be as an (*a*) example of perfection to others, they are in no wiſe to be ſuffered: eſpecially, if ſo be that according to Gods (*b*) rule, being brotherly aduertiſed, he acknowledge not his fault and amend. The ſame rule is to be followed in like cauſes with the reſt that haue charge in the Church.

a Mat. 5. marke. 9.

b Mat. 8. luke. 17. iames. 5.

OF PVBLIKE EXERCISES IN THE ASSEMBLY.

INTERPRETATION OF the Scriptures.

EVERY weeke once the congregation, which may conueniently, aſſemble to heare ſome place of the Scriptures orderly (*c*) expounded. At which time it is lawfull for ſuch men, as are allowed therevnto by the Elderſhip, to ſpeake as God ſhall moue their hearts, and the text miniſter occaſion: ſo it be without pertinacitie or diſdaine, as one that rather ſeeketh to profite, then to contend. And if ſo be any contention riſe, then ſuch as are appointed moderators, either ſatiſfie the partie, or els if he ſeeme to cauil, exhort him to keepe ſilence,

c 1 Cor. 14. 1 the. 5. epheſ. 4. 1. cor. 12.

referring the iudgement therof to the Miniſters,& Elders,to be determined in their aſſembly before mentioned.

¶Vppon the dayes appointed for the preaching of the VVord,when a conuenient number of the Congregation are come together, that they may make fruite of their preſence,til the aſſembly be full,one,appointed by the Elderſhip,ſhall read ſome Chapters of the Canonicall bookes of Scripture, ſinging Pſalmes betweene at his diſcretion:and this reading to bee in order as the bookes and Chapiters followe, that ſo from time to time the holy Scriptures may bee reade thorough.But vpon ſpeciall occaſion, ſpeciall Chapters may be appointed. VVhen the houre,appointed for the ſermon is come,beginning with theſe words [Our helpe be in the name of the Lorde, vvho hath made both Heauen and Earth,]vſeth after the Confeſſion followving, or the like in effect, ſaying to the people:Let vs fall dovvne before the Maieſty of Almighty God,humbly confeſſing our ſinnes,& follow in your hearts the tenor of my vvords.

Pſalm.121.

THE CONFESSION OF OVR SINNES VSED BEFORE THE SERMON.

O Eternall God and moſt mercifull Father, we confeſſe, and acknowledge here before thy diuine Maieſtie, that wee are miſerable(*a*)ſinners,(*b*) conceiued and borne in ſinne and iniquitie, ſo that in vs there is no(*c*)goodneſſe. For the(*d*)fleſh euermore

a Romans.3 pſalme.14.
b pſalme. 51.
c Romans. 7.
d Gal.5.

uermore rebelleth againſt the ſpirit, wherby we continually tranſgreſſe thine holye preceptes and commaundementes, and ſo purchaſe to our ſelues through thy iuſte iudgement(*a*)death and damnation. Notwithſtanding, ô heauenlye Father, foraſmuch as thou haſt vouchſafed to offer pardon to all that repent, and ſeeke it in the name of thy beloued Sonne Chriſt Ieſus; & that by thy grace we are diſpleaſed with our ſelues for the ſinnes that we haue committed againſt thee, and do vnfaynedly repent vs of the ſame, we moſt humblye beſeech thee for Ieſus Chriſtes ſake, to ſhewe thy mercye vppon vs, to forgiue vs all our ſinnes, and to increaſe thine holy Spirite in vs, that we(*b*)acknowledging from the bottome of our hearts our owne vnrighteouſneſſe, maye from hencefoorth not onelye mortifie our ſinnefull luſtes and affections, but alſo bring foorth ſuch fruites, as maye pleaſe thee: not for any worthineſſe therof, but for the(*c*)merites of thy dearely beloued Sonne Ieſus Chriſt our onely Sauiour, whom thou haſt already giuen an oblation and offering for our ſinnes, and for whoſe(*d*) ſake we are certainly perſwaded, that thou wilt denie vs nothing, that we ſhall aske in his name, according to thy

a Rom.2. ierem.3. Iſay.10.

b Colloſ.3. rom.6 ephe 4.5 1.peter 2.

c Romans.5 hebrues.9. epheſ.2.

d Iohn.14.16 mat.7. iames 1.

will. For thy (a) Spirite doth assure our consciences, that thou art our mercifull Father, and so loueſt vs thy children through him, that (b) nothing is able to remooue thine heauenly grace and fauour from vs. To thee therfore, ô Father, with the Sonne and the holye Ghoſt, be all honor and glorie, world without end. So be it.

a 1 chn. 3. romans. 8.

b Rom. 8.

This Confeſſion made, the people ſing a Pſalme as the Miniſter appoynteth: vvhich ended, the Miniſter prayeth for the aſſiſtance of Gods holy ſpirite, that the VVorde may be expounded faithfully, to the honor of his Name, and the edification of the Church; and that it may be receiued vvith ſuch humilitie and obedience, as thervnto belongeth: concluding vvith the Lordes prayer. Then he readeth the text, alvvayes to be taken out of ſome part of the Canonicall Scriptures, and proceedeth to the ſermon. The ſermon ended, the Miniſter vſeth one of theſe prayers followving.

A PRAYER FOR THE VVHOLE STATE OF CHRISTES CHVRCH.

ALmighty God, and moſt merciful Father, we (a) humbly ſubmit ouer ſelues, and (b) fall downe before thy Maieſty, beſeeching thee from the bottome of our hearts, that this (c) ſeede of thy word, now ſowen

a 1. Pet. 5

b Nom. 26. deut. 9. ioſ. 7.

c Math 13.

ſowen amongeſt vs, may take ſuch deepe roote, that neither the burning heate of perſecution cauſe it to wither, neither the thorny cares of this life do choake it: but that as ſeede ſowne in good grounde, it may bring foorth thirty, ſixty, or an hundred fold, as thine heauenly wiſdome hath appointed. And becauſe wee haue neede continually to craue many things at thine handes, we humbly beſeech thee, ô Heauenly Father, to graunt vs thine holy (*a*) Spirite, to direct our petitions, that they may proceede from ſuch a feruent minde, as may be agreeable to thy moſte bleſſed will.

a Luke. 11. romans. 8. iames. 5. 1 iohn. 5. romans. 12. wiſ. 9.

And ſeeing that our infirmity is able (*b*) to do nothing without thine help, & that thou art not ignorant with how many, and how great (*c*) tentations wee poore wretches are on euery ſide incloſed and compaſſed, let thy ſtrength, ô Lord, ſuſtaine our weakneſſe, that wee, being defended with the force of thy grace, may be ſafely preſerued againſt all aſſaults of Satan, who goeth about continually like (*d*) a roaring lion ſeeking to deuour vs. (*e*) Increaſe our Faith, ô mercifull Father, that we doe not ſwarue at any time from thine heauenly Word, but augment in vs hope and loue, with

b 2 Cor. 3. iohn. 15. phillip. 2.

c Pſal. 40. 1 pet. 1.

d 1 Pet. 5.

e Luke. 17.

with a care to keep all thy cómandements, that no (*a*) hardneſſe of heart, no hypocriſy, no (*b*) concupiſcence of the eyes, nor intiſements of the worlde, do drawe vs away from thine obedience. And ſeeing wee liue now in theſe moſte (*c*) perillous times, let thy fatherly prouidence defend vs againſt the violence of all our enimies, which doe euerye where purſue vs, but cheefly againſt the wicked rage and furious vprores of the Antichriſte of Rome.

a pſalm. 95 hebrues. 3. 4.
b 1. iohn. 2.
c 1 Timoh. 4. 2 peter 3 2 timoth. 3.

Furthermore, foraſmuch as by thine holy Apoſtle, we bee taught to make our (*d*) prayers, and ſupplications for all men, wee pray not onely for our ſelues here preſent, but beſeech thee alſo to reduce all ſuch as be yet ignorant, from the miſerable captiuity of blindneſſe and error, to the pure vnderſtanding of thine Heauenly trueth, that we all with one (*e*) conſent and vnitie of mindes, may worſhip thee our only God and Sauiour: & that all Paſtors, Shepherds, and Miniſters, to whome thou haſte committed the (*f*) diſpenſation of thine holy worde, and charge of thy choſen people, may both in their life and doctrine, bee found faithfull, ſetting onely before their eyes thy glory, and that by them all poore ſheepe which wander and go aſtraye, maye

d 1. Tim. 2.
e Rom. 15. 1 corrint. 1. epheſ. 4.
f Iohn. 21. math. 28. 1 corinth. 9. marke. 16.

be

bee gathered and brought home to thy folde.

Moreouer, becauſe the (*a*) hearts of rulers are in thine handes, we beſeeche thee to direct and gouern the harts of al Kings, Princes and Magiſtrates, to whome thou haſt committed the (*b*) ſword: eſpecially, ô Lord, according to our bounden duety, we beſeech thee to maintaine and increaſe the proſperouſe eſtate of our moſte noble Queene ELIZABETH: her right honourable Councell: of all the Magiſtrates, and all the whole body of the Realme. Let thy fatherly fauour ſo preſerue them, and thine holy Spirite ſo gouerne their hearts, that they may in ſuch ſort execute their office, that thy religion may be purely maintained, (*c*) manners reformed, and ſinne puniſhed according to the preciſe rule of thine holy Word.

a Prouerb. 28

b Rom. 13. iohn. 19.

c 1. Tim. 2. iames. 1.

And for that we be all (*d*) members of the myſticall body of Chriſt Ieſus, we make our requeſts vnto thee, ô heauenly Father, for all ſuch as are (*e*) afflicted with any kind of croſſe or tribulation, as warre, plague, famine, ſickneſſe, pouerty, impriſonment, perſecution, baniſhment, or any other kind of thy rods: whether it be (*f*) greef of body, or vnquietnes of mind, that it wold pleaſe thee

d 2 Cor. 12. romans. 12.

e Iames. 5.

f 2. Cor. 1. hebrues. 13.

thee to giue them patience & conſtancy, til thou ſende them ful deliuerance of al their troubles. Finally, ô Lorde, we moſt humbly beſeech thee, to ſhew thy great mercies vpon our brethren, which are perſecuted, caſt in (*a*) priſon, & daily condemned to death for the teſtimony of thy trueth. And thogh they be vtterly deſtitute of al (*b*) mans aide, yet let thy ſweete comfort neuer depart from them; but ſo inflame their harts with thine holy ſpirite, that they may boldly, & cheerfully abyde (*c*) ſuch tryal, as thy (*d*) godly wiſedome ſhall appoint; ſo that at length as well by their death as by their (*e*) life, the kingdome of thy Sonne Ieſus Chriſt maye increaſe and ſhine through al the world.

a Heb. 13. romans. 8. pſal. 43.
b Iohn. 16.
c 1 Pet. 1.
d Actes 2, math 10. luke 21.
e Rom. 14.

AN OTHER PRAYER THAT MAY SOMETIMES BE VSED AFTER THE SERMON.

ALmighty God and Heauenly Father, ſince thou haſte promiſed to graunt our requeſts, which we ſhal make vnto thee in the Name of our Lorde Ieſus Chriſt thy welbeloued Son, & that we are alſo taught by him and his Apoſtles to aſſemble our ſelues in his Name, promiſing that he will be among vs, and make interceſſion for

vs

vs vnto thée, for the obtaining of all ſuch things, as wee ſhall agree vppon heere in Earth: we therefore (hauing firſt thy commaundement to pray for ſuch as thou haſt appointed rulers and gouernors ouer vs, & alſo for all thinges needeful both for thy people, and for al ſortes of men, foraſmuch as our faith is grounded on thine holye Word and promiſes, and that wee are here gathered together before thy face, and in the Name of thy Sonne our Lorde Ieſus) we, I ſay, make our earneſt ſupplication vnto thee, our moſt merciful God and bountifull Father, that for Ieſus Chriſtes ſake our onely Sauiour and Mediatour, it may pleaſe thee of thine infinite mercy freely to pardon our offences, and in ſuch ſorte to drawe and lift vp our hearts and affections towards thee, that our requeſtes may both proceede of a feruent minde, & alſo bee agreeable vnto thy moſte bleſſed will and pleaſure, which is onelye to bee accepted.

(.) Wee beſeeche thee therefore, ô Heauenlie Father, for all Princes and Rulers, vnto whome thou haſt committed the adminiſtration of thy iuſtice, and namely, for the excellent eſtate of the Queenes Maieſty and all her honourable Counſell, with the reſt of the Magiſtrates

and

and Cõmons of the Realme, that it would pleaſe thee to graunt her thine holy Spirit, & increaſe the ſame from time to time in her, that ſhe may with a pure faith acknowledge Ieſus Chriſt thine onely Sonne our Lorde, to be King of all Kings, and gouernor of all gouernors, euen as thou haſt giuen all power vnto him both in Heauen and in Earth: and ſo giue her ſelf wholy to ſerue him, and to aduaunce his kingdome in her dominions, ruling according to thy word her ſubiects, which are thy creatures, and the ſheepe of thy paſture, that we being mainteined in peace and tranquilitie, may ſerue thee in all holineſſe and vertue: and finally, being deliuered from all feare of enimies, may render thankes vnto thee all the dayes of our life. Luke.1.57.

We beſeeche thee alſo, moſt deare Father, for all ſuch as thou haſte appointed Miniſters vnto thy faithfull people, and vnto whom thou haſt committed the charge of ſoules, and the miniſterie of thine holie Goſpell, that it woulde pleaſe thee ſo to guide them with thy holy ſpirite, that they may be found wiſe, faythfull, and zealous of thy glory, directing alwaies their whole ſtudies vnto this end, that the poore ſheep which are gone aſtray out of the flocke, may

may bee ſought out and brought againe vnto the Lorde Ieſus, who is the cheefe Shephearde and Prince of Paſtors, to the intent they may from day to day, growe and increaſe in him to all righteouſneſſe and holineſſe : and on the other parte, that it woulde pleaſe thee to deliuer all the Churches from the daunger of rauening Wolues, and from hyrelinges, who ſeeke their owne ambition and profite, and not the ſetting foorthe of thy glorie onely, and the ſafegard of thy flocke.

Moreouer, wee make our praiers vnto thee, ô Lorde GOD, moſte mercifull Father for all men, that as thou wouldeſt haue all ſortes of men ſaued, and come to the knoweledge of the trueth, ſo it may pleaſe thee, that ſuche as haue beene hitherto holden captiue in darkneſſe & ignoraunce, for lacke of the knowledge of thy Goſpell, maye thorough the preaching thereof, and the cleare lyghte of thine Holye Spirite, bee brought into the righte vvay of Saluation, vvhich is, to knovv thee the onelye true God and Ieſus Chriſt, vvhom thou haſte ſent. Likewiſe, that they whom thou haſt already endued with thy grace, and illuminated their heartes with the knowledge of thy

Worde,

worde, may continually increaſe in godlineſſe, and be plenteouſly enriched vvith ſpirituall benefites: o that we may altogeather worſhip thee, both with hart and mouth, and render due honour and ſeruice vnto Chriſt our Lord.

In like maner, ô Lord of al true comfort, we commende vnto thee in our prayers all ſuch perſons, as thou haſt viſited and chaſtiſed with anye croſſe and tribulation, all ſuch people as thou haſte puniſhed with peſtilence, warre, or famine; and all other perſons afflicted with pouertye, impriſonment, ſickneſſe, baniſhment, or any like bodily aduerſitie, or haſt otherwiſe afflicted in ſpirite: that it maye pleaſe thee to make them feele thy fatherly affection towarde them, and to know that theſe croſſes are chaſtiſements for their amendment, to the ende that they may vnfainedly turne vnto thee, and ſo receiue full comfort and bee deliuered from their euils. But eſpecially, we commend vnto thy diuine protection, all ſuch as are vnder the tyrannie of Antichriſte, and both lacke the preaching of the worde, the foode of life, and haue not liberty to call vpon thy Name in open aſſembly: chiefly our poore brethren which are impryſoned and perſecuted by the enemies

mies of thy Goſpel, that it may pleaſe thee, ô Father of conſolatiõs, to ſtrengthẽ them by the power of thine holy Spirite in ſuch ſort, as they neuer ſhrinke backe, but maye conſtantly perſeuere in their holy faith, & ſo to ſuccour & aſsiſt them as thou knoweſt to be moſt expedient; comforting them in their afflictions, mainetaining them in thy ſafegarde againſt the rage of the enemies, and increaſing in them the giftes of thy Spirit, that they may glorifie thee their Lorde God, both in their life and in their death.

Finally, ô Lorde God moſt deare Father, we beſech thee to grant vnto vs alſo, which are here gathered together in the Name of thy Sonne Ieſus Chriſt, to heare his Word preached, * that wee maye acknowledge truly and without hypocriſie in how miſerable a ſtate of damnation we are by nature, and how worthely we procure vnto our ſelues euerlaſting death, procuring frõ time to time thy grieuous puniſhments againſt vs, through our wicked and ſinfull life, to the end that, ſeeing there remaineth nõ ſpark of goodnes in our nature: & that there is nothing in vs, as touching our firſt byrth, meete to enioye the heritage of thy kingdome, we maye wholly render vp our

If the Lordes Supper be miniſtred, then is here added this clauſe.

* *And to celebrate his holy Supper.*

ſelues with all our hearts, and with an aſſured confidence vnto thy dearely beloued Sonne Ieſus Chriſt our Lord, our onely Sauiour and Redeemer, that he dwelling in vs, may mortifie our olde man and ſinfull affections, that we maye be renewed into a more godly lyfe, wherby thine holy Name maye be aduaunced and magnified in vs: likewiſe, that thou maiſt haue the tuition and gouernaunce ouer vs, and that we may learne dayly more and more to humble & ſubmit our ſelues vnto thy maieſty, in ſuch ſort that thou maiſt be counted King and gouernour ouer all, guyding thy people with the ſcepter of thy Word, and by the vertue of thine holy Spirite, to the confuſion of al thine enemies, through the might of thy truth and righteouſneſſe, ſo that by this meanes all power and height which withſtandeth thy glory, may be continually thrown downe and aboliſhed, vnto ſuch time, as the full & perfect face of thy kingdome ſhall appeare, when thou ſhalt ſhewe thy ſelfe in iudgement in the perſon of thy Sonne: whereby alſo we with the reſt of thy children, may render vnto thee perfect and true obedience, euen as thine heauenlie Angels doe apply them ſelues onely to the performing of thy commaundements:

Hallowed be thy Name

Thy kingdome come.

Thy will be done.

ſo

ſo that thine onelye will maye bee fulfilled without any contradiction, and that euerie man maye bende him ſelfe to ſerue and pleaſe thee, renouncing their owne willes, with all the affections and deſires of the fleſhe. Graunt vs alſo, good Lord, that wee thus walking in the loue and dreade of thine holye Name, maye bee nouriſhed through thy goodneſſe, and that we may receiue at thy hands all things expedient and neceſſarie for vs, and ſo vſe thy gyftes peaceably and quietly, to this ende, that when we ſee that thou haſt care of vs, we may the more effectually acknowledge thee to be our Father, looking for al good gyftes at thine hand, & by withdrawing and pulling backe all our vaine confidence from creatures, may ſet it wholy vpon thee, & ſo reſt only in thy moſt bountiful mercie. And for ſomuch as whilſt we cõtinue here in this tranſitory life, we are ſo miſerable, ſo fraile, and ſo much enclined vnto ſinne, that we fall continuallye and ſwarue from the right waye of thy commaundementes, we beſeech the pardon vs our innumerable offences, whereby wee deſerue thy iuſte iudgement and condemnation, and forgiue vs ſo freelye, that death and ſinne maye hereafter

Giue vs this day our dayly bread.

And forgiue vs our treſpaſſes.

ter haue nothing againſt vs, neither lay vnto our charge that wicked roote of ſinne, which doth euermore remain in vs: graunt that by thy commaundement wee may forget the wronges which other doe vnto vs, and in ſteed of ſeeking vengeance, may procure the wealth of our enemies. And foraſmuch as of our ſelues wee are weake, vtterly vnable to ſtand, and aſſalted euermore with ſuch a multitude of ſo dangerous enimies, that the deuil, the worlde, ſinne, and our own concupiſcences do neuer leaue of to fight againſt vs, let it be thy good pleaſure, to ſtrengthen vs with thy holy Spirit, and to arme vs with thy grace, that thereby we may be able conſtantly to withſtand all tentations, and to perſeuere in this ſpirituall battell againſt ſinne, vntil ſuch time, as we ſhall obtaine the full victory, and ſo at length may triumphantly raigne in thy kingdome, with our captaine and gouernour Ieſus Chriſte our Lorde, in whoſe name wee further pray as hee hath taught vs.

And lead vs not into tentation.

¶ This prayer following is vſed to be ſaide after the ſermon, on the day which is appoynted for common prayer: and it is very proper for our ſtate and time, to mooue vs to true repentance, and to turne backe Gods ſharpe roddes which yet threaten vs.

Ano-

Another Prayer.

O God almighty and heauenly Father, we acknowledge in our conſciences and confeſſe, as the trueth is, that wee are not worthy to lift vp our eyes to Heauen, much leſſe meete to come into thy preſence, and to bee ſo bolde to thinke that thou wilt heare our prayers, if thou haue reſpect to that which is in vs: for our conſciences accuſe vs, and our own ſinnes doe beare witneſſe againſt vs: yea, and we know that thou art a righteous Iudge, which puniſheſt the faults of ſuch as tranſgreſſe thy commaundementes. Therefore, O Lorde, when we conſider our whole life, we haue cauſe to be confounded in our own harts, and to be beaten downe, as they that are to be ſwallowed vp in the deepe gulfe of death. Notwithſtanding, moſte mercifull Lorde, ſince it hath pleaſed thee of thyne infinite mercy to commaund vs to call vpon thee for help, euen from the deepe bottome of hell: and that the more lacke and default wee feele in our ſelues, ſo muche the rather wee ſhoulde haue recourſe vnto thy gratious bounty: ſince alſo thou haſt promiſed to heare and accept our requeſts and ſupplications, without hauing

any reſpect to our vnworthines, for the merites of our Lord Ieſus Chriſt, whom alone thou haſt appointed to bee our interceſſor and aduocate, we humble our ſelues before thee, renouncing all vaine confidence in mans helpe, and cleaue only to thy mercy, calling vpon thy holy Name to obtaine pardon for our ſinnes.

Firſt, ô Lorde, beſides the innumerable benefites which thou doeſt vniuerſally beſtow vpon all men, thou haſt giuen vs ſuch ſpeciall graces, that it is not poſsible for vs to rehearſe them, no nor ſufficiently to conceiue them in our mindes. It hath pleaſed thee to call vs to the knowledge of thy holy Goſpell, drawing vs out of the miſerable bondage of the Diuell, whoſe ſlaues we were, & deliuering vs from moſte curſſed idolatry and wicked ſuperſtition, wherein we were plunged, to bring vs into the meruailous light of thy trueth. Notwithſtanding ſuch is our vnthankfulneſſe, that not onely we forget thoſe thy benefites, which we haue receiued at thy bountifull hande, but haue gone aſtray from thee, and haue turned oure ſelues from thy Lawe, to goe after our owne concupiſcences and luſtes, and neither haue giuen worthy honour and due obedience

of

of thine holie Worde, neither haue aduaunced thy Glorie, as our duetye required. And although thou haſte not ceaſſed continually to admoniſhe vs moſt faythfullye by thy Worde, yet wee haue not giuen eare to thy Fatherlie admonition.

Wherefore,ô Lorde,wee haue ſinned and haue greeuouſly offended againſt thee, ſo that ſhame and confuſion appertaineth to vs: and we acknowledge that wee are altogether guilty before thy iudgement, and that if thou wouldeſt deale with vs according to our demerites, wee coulde looke for no other then euerlaſting death and damnation. For although we would excuſe our ſelues, yet our owne conſciences woulde accuſe vs, and our wickedneſſe woulde appeare before thee to condemne vs. And in very deede,ô Lorde, vvee ſee by the corrections vvhich thou haſte already layde vppon vs, that wee haue giuen thee greate occaſion to bee diſpleaſed vvith vs: for ſeeing thou art a iuſte and vpright Iudge, it cannot bee without cauſe, that thou puniſheſt thy people. Wherfore,for aſmuch as we haue felte thy ſtripes, wee acknowledge that wee haue iuſtly ſtirred vp thy diſpleaſure

againſt vs : yea, and yet wee ſee thine hand litted vp to ſtrike vs againe: for the roddes and weapons, wherewith thou art accuſtomed to execute thy vengeaunce, are alreadie in thine hande, and in full readineſſe. Wherewith though thou ſhouldeſt puniſh vs much more greiuouſlye then thou haſt hitherto done, and that, whereas we haue receiued one ſtroke, thou wouldeſt giue vs a thouſand: yea, if thou wouldeſt bring vpō vs all the curſes written in thy Lawe, and purſue vs with the grieuous puniſhments, wherewith thou diddeſt puniſh thy people Iſrael, wee confeſſe that thou ſhouldeſt doe therin moſt righteouſly, & we can not deny, but we haue fully deſerued the ſame.

Notwithſtanding, ô Lord, our heauenly Father, ſeeing thou art our maker, and we the workmanſhip of thine handes, ſeeing thou art our Paſtour, and we thy flock, ſeeing alſo that thou art our Redeemer, & we the people whō thou haſt bought: finally, becauſe thou art our God, & wee thy choſen heritage, ſuffer not thine anger ſo to kindle againſt vs, that thou ſhouldeſt puniſh vs in thy wrath, neither remember our wickedneſſe ſo, as to take vengeaunce thereof, but rather chaſtiſe vs according to thy mercie.

We

We confeſſe, ô Lorde, that our miſdeedes haue enflamed thy wrath againſt vs, yet, conſidering that by thy grace we call vpon thy Name, and make profeſsion of thy truth, maintaine we beſeech thee the work that thou haſt begon in vs, to the end that all the worlde may know that thou art our God and Sauiour. Thou knoweſt that ſuch as thou haſt deſtroyed & brought to confuſion do not ſet forth thy praiſes, but the heauy ſoules, the humble heartes, the conſciences oppreſſed and loaden with the grieuous burden of their ſinnes, and therfore thirſte after thy grace, they ſhall ſet foorth thy praiſe and glory.

Thy people of Iſraell oftentimes prouoked thee to anger through their wickedneſſe, wherevpon thou diddeſt iuſtlye puniſh them: but ſo ſoone as they acknowleged their offences, and returned to thee, thou dideſt receiue them alwayes to mercie: and were their enormities and ſinnes neuer ſo grieuous, yet for thy Couenants ſake, which thou haddeſt made with thy ſeruaunts, Abraham, Iſaak, and Iacob, thou diddeſt alwayes withdraw from them thy roddes and curſes, which were prepared for them in ſuch ſort, that thou dideſt neuer refuſe to heare their prayers.

We

We haue obtayned by thy goodneſſe in a farre more excellent maner, the ſame Couenaunt ſtabliſhed by the meanes of Ieſus Chriſt our Sauiour, written with his bloud and ſealed with his death and paſsion.

Therefore, O Lorde, we renouncing our ſelues, and all vaine confidence in mans helpe, haue our onelye refuge to this thy moſt bleſſed couenaunt, whereby our Lord Ieſus, through the offering vp of his body in ſacrifice, hath reconciled vs vnto thee. Beholde vs therefore, ô Lorde, in the face of Chriſt thine annoynted, that by his interceſsion thy wrath and indignation may be appeaſed, and that the grieuous plagues and iudgements which we haue deſerued, may be remoued from vs, and that the bright beames of thy countenaunce maye ſhine vpon vs to our great comfort and aſſured ſaluation: and from this time forward, vouchſafe to receiue vs vnder thine holye tuition, and gouerne vs with thy holye Spirite, whereby we may be regenerate a new vnto a farre better life.

And albeit we be moſte vnworthy in our owne ſelues, to open our mouthes, and to intreate thee in our neceſsities, yet for ſo much as it hath pleaſed thee to commaunde vs to praye one for an other, we

make

make alſo our humble prayers vnto thee for our poore brethren, whome thou doeſt viſite and chaſtiſe with thy roddes and corrections, moſte inſtantly deſiring thee, to turne away thine anger from them. Remember, ô Lorde, that they are thy children, as we are: & though they haue offended thy Maieſty, yet we beſeech thee that it may pleaſe thee not to ceaſe to proceede in thine accuſtomed bounty and mercy, which thou haſte promiſed ſhoulde euermore continue towards thine elect. Vouchſafe therefore, good Lorde, to extend thy pity vpon all thy Churches, & towardes all thy people, whom thou doeſt now chaſtiſe, either with peſtilence or warre, or ſuch like thine accuſtomed roddes, as ſickneſſe, priſon, pouerty, or any other affliction of conſcience and mind, that it would pleaſe thee to comfort them as thou knoweſt to bee moſte expediente for them, ſo that thy roddes may bee inſtructions for them to aſſure them of thy fauour, and for their amendment, when thou ſhalt giue them cõſtancie and patience, and alſo aſſwage and ſtay thy corrections: and ſo at length by deliuering them from all their troubles, giue them iuſt occaſion to reioyce in thy mercy, and to prayſe thine holy Name.

Eſpecially,

Eſpecially, ô Lorde, haue compaſsion on thoſe that employe them ſelues for the maintenance of thy truth: ſtrengthen them with an inuincible conſtancie: defende and aſsiſt them: ouerthrow the crafty practiſes and conſpiracies of their enemies: brydle their rage, and let their bolde enterpriſes, which they vndertake againſt thee and the members of thy Sonne, turne to their own confuſion: and ſuffer not thy kingdome to be vtterly deſolate, neither ſuffer the remembrance of thine holy Name be cleane aboliſhed, nor that they, among whome it hath pleaſed thee to haue thy prayſe ſet foorth, be deſtroyed, and that the Turkes, Paganes, and other infidels, the Church of Rome, or other heretiques by ſuch occaſion boaſt them ſelues thereby, and blaſpheme thy Name. (.)

(.) To this the Miniſter addeth that part which is in the former prayer, marked thus (.) leafe. 29.

ALmighty and euerliuing God, vouchſafe, we beſeech thee to graunt vs perfect continuance in the holy fayth, (a) augmenting the ſame in vs daily, till we grow to the full meaſure of our (b) perfection in Chriſte, whereof we make our confeſsion, ſaying:

a Luke 17.

b Ephe. 4.

I beleeue in God. &c.

Giue

GIue vs likewiſe, O Lorde, increaſe of obedience to thy holye Commaundementes, declared vnto vs in the xx. Chap. of Exodus, in theſe wordes:

I am the Lorde thy God, &c.

Theſe graces, & what other needful for vs and thy whole Church, graunt vs, O Lord, for thy beloued Sonne Chriſte Ieſus, in whoſe name wee aske them, as hee hath taught vs:

Our Father. &c.

¶ Then the people ſing a pſalm, as the Miniſter appointeth: which ended, the Miniſter pronounceth one of theſe bleſſinges, and ſo the Congregation departeth.

THe Lorde bleſſe vs and ſaue vs: the Lorde make his face ſhine vppon vs, and be mercifull vnto vs: the Lorde turne his countenaunce towardes vs, and graunt vs his peace. Num. 6.

THE grace of our Lorde Ieſus Chriſt, the loue of God, and communion of the holy Ghoſt be with vs all. So be it. 2. Cor. 13. 13.

¶ It

¶ It shall not be necessarye for the Minister dayly to repeate all these thinges before mentioned, but beginning with some like confession, to proceede to the Sermon, which ended, he eyther vseth the Prayer for all estates before mentioned, or else prayeth, as the Spirite of God shal moue his heart, framing the same according to the time and matter which hee hath intreated of. And if there shall be at any time any present plague, famine, pestilence, warre, or such like, which be euident tokens of Gods wrath, as it is our part, to acknowledge our sinnes to be the occasion thereof, so are wee appointed by the scriptures to giue our selues to mourning, fasting, and prayer, as the meanes to turne away Gods heauy displeasure. Therefore it shall be conuenient, that the Minister during such time, doe not onely admonish the people therof, but also vse some forme of praier, according as the present necessity requireth, to the which he may appoint, by a common consent, some seuerall day after the sermon, vveekely to be obserued; vvhere it may be done conueniently.

Leuit. 26. Deut. 28. 1. King. 8. 2. Sam. 24.

THE ORDER OF BAPTISME.

¶ For asmuch as it is not permitted by Gods word, that women, or any priuate person should preach or minister the Sacraments, and it is euident, that the Sacraments are not ordayned of God to be vsed but in places of the publique Congregation, and necessarily annexed to the Preaching vvorde, as seales of the same, therefore the infant vvhich is to be baptized, shall be brought to the Church on the day appointed to common prayer and preaching, accompanied vvith the Father and Godfathers, as the Church

Church ſhall think conuenient. After the Sermon, the childe being preſented to the Miniſter, hee demaundeth this queſtion.

DOe you preſent this childe to be Baptized ?

The Anſwere.

Yea, we require the ſame.

The Miniſter proceedeth.

THen let vs conſider, dearely beloued, how Almightie God hath not onely made vs his children by (*a*) adoption, and receyued vs into the fellowſhippe of his Church, but alſo hath promiſed that hee will bee our (*b*) God, and the God of our children vnto the thouſande generation. Which thing as he confirmed to his people of the olde Teſtament by the Sacrament of (*c*) Circumciſion, ſo hath he alſo renewed the ſame to vs in his newe Teſtament by the Sacrament of (*d*) Baptiſme: commanding his (*e*) Apoſtles to Baptize in the Name of the Father, and of the Sonne, and of the holy Ghoſt: declaring thereby that ſuch as beleeue, and their infantes, appertaine to him by couenaunt, and therefore ought not to bee defrauded of thoſe holy ſignes and ſeales (*f*) whereby his children are known from infidels and pagans.

a Romans. 8. galathians. 4. epheſians. 1. 2.

b Geneſ. 17. exod. 20. deut. 7. iſa. 59.

c Gen. 17. romans. 4.

d Colloſ. 12. galathians. 3. actes. 2.

e Mat. 18. 19. Mark. 16. 15.

f Actes. 10.

Neither

Neither is it requiſite, that all thoſe that receiue this Sacrament, haue the vſe of vnderſtanding and faith, but chiefly that they be conteined vnder the name of (*a*) Gods people: ſo that remiſsion of ſinnes in the bloud of Chriſt Ieſus, doth appertaine vnto them by Gods promiſe.

a Acts.2. 1 Corin.7.

This thing is moſt euidenr by (*b*) ſaint Paule, who pronounceth the children begotten and borne, eyther of the parentes being faithfull, to be cleane and holy. Alſo our Sauiour Chriſte admitteth (*c*) children to his preſence, imbracing & blesſing thē. Which teſtimonies of the holy ghoſt aſſure vs, that infants be of the number of Gods people, and that remiſsion of ſinnes doeth alſo appertaine to them in Chriſte. Therefore without iniury, they can not be debarred from the common ſigne of Gods children. And yet is not this outward action of ſuch neceſsity, that the lacke (*d*) thereof ſhould be hurtful to their ſaluation, if that, preuented by death, or ſuch like cauſe of neceſsity, they may not cōueniētly be preſented to the Church. But we, hauing reſpect to that obedience, which Chriſtians owe to the voice and ordinance of Chriſte Ieſus, who commaunded (*e*) to preach and baptize all without exception, doe iudge them

b 1 Corin.7.

c Mark.10. math.19. luke.18. pſalm.22.

d Rom.4. galat.3. iames.2. gen.15. 17.

e Num 18. Math.28.

them onely vnworthy of anye fellowſhip with him, who contemptuouſly refuſe ſuch ordinary meanes, as his wiſdome hath appoynted to the inſtruction of our dull ſenſes.

Furthermore it is euident, that Baptiſme was ordayned to be miniſtred in the element of (*a*) Water, to teach vs, that like as water outwardly doth waſh away the filth of the bodye, ſo inwardly doth the vertue of Chriſtes bloude purge our ſoules from that corruption and deadly poyſon, wherewith (*b*) by nature we were infected. Whoſe venemous (*c*) dregges, although they continue in this our fleſhe, yet by the merites of his death (*d*) are not imputed vnto vs, becauſe the iuſtice of Ieſus Chriſt is made (*e*) ours by Baptiſme: not that we thinke anye ſuch vertue or power to be included in the viſible water or outward action: (for many haue beene baptized, and yet neuer inwardly purged) but that our Sauiour Chriſt who commaunded Baptiſme to bee miniſtred, will by the power of his holy Spirite effectually worke in the heartes of his (*f*) elect in time conuenient, all that is meant and ſignified by the ſame. And this the Scripture calleth our (*g*) regeneration, which ſtandeth chiefly in theſe two points,

a Math. 3. 1. peter. 3. 1. iohn. 5. 1. corinth. 10.

b Epheſ. 2.
c Romans. 7.

d Romans. 4. galathians. 3. pſalme. 32.
e Romans. 6. galathians. 3.

As Iudas. Simon Magus, Hymenæus, Alexander, Philetus.

f Actes. 2 13
g Epheſ. 3. 1. corinth. 12. romans. 6. colloſ. 2.

The fruit of Baptisme standeth in two pointes, mortification, and regeneration.

in mortification, that is to say, a resisting of the rebellious lustes of the flesshe, and in newnesse of life, whereby we continuallye striue to walke in that pureneſſe and perfection, wherewith we are cladde in Baptisme.

a 1. Pet. 5. luke. 22. iob. 7.

And although we in the iourney of this life be (a) incumbred with many enemies, which in the way assaile vs, yet fight we not without fruit. For this (b) continuall battel which we fight against sinne, death and hell, is a most infallible argumēt, that God the Father, mindefull of his promise made vnto vs in Christ Iesus, doth not onely giue vs motions and courage to resist them, but also assurance (c) to ouercome, and obtaine victory. Wherefore, dearely beloued, it is not only of necessity that we be once baptized, but also it much profiteth oft to bee present at the ministration thereof, that we (beeing put in minde of the (d) league and Couenant made betweene God and vs, that he will be (e) our God, and we his people, he our Father, and we his children) may haue occasion as well to trye our liues past, as our present conuersation, and to prooue our selues, whether we stande fast in the faith of Gods elect, or contrariwise, haue strayed from him through (f) incredulitie

b Rom. 5. 1. pet, 1. iames. 1. ephes. 6.

c 1. Cor. 15. ose. 13. heb. 2. iohn 16.

d Deut. 6. iosh. 1.

e Ieremi. 31. hebrues. 8.

f Ephes. 4. colloss. 3. hebrues. 1.

dulitie and vngodlye liuing: whereof if our conſciences doe accuſe vs, yet by hearing the louing promiſes of our heauenlye Father (who calleth all men to mercye by (*a*) repentaunce) we maye from hence foorth walke more warely in our vocation. Moreouer, yee that be fathers and mothers maye take hereby moſte ſingular comfort, to ſee your children thus receiued into the boſome of Chriſtes Congregation, whereby you are dayly admoniſhed, that yee nouriſh & bring vp the children of Gods fauour & mercy, ouer whom his fatherly prouidence (*b*) watcheth continually. Which thing, as it ought greatly to reioyce you, knowing that (*c*) nothing can come vnto them without his good pleaſure, ſo ought it to make you diligent and carefull, to nourture and inſtruct them in the (*d*) true knowledge and feare of God. Wherein if you be negligent, yee doe not onely (*e*) iniury to your owne children, hiding from them the good wil and pleaſure of almighty God their Father, but alſo heape damnation vpon your ſelues, in ſuffering his children, bought with the bloud of his deare Sonne, ſo traiterouſlye for lacke of knowledge to turne backe from him. Therefore it is your duetie, with all

a Ezech 18. actes. 1. 13. 2. pet. 3. deut. 4. 6.

b Mat. 18.

c Mat 6. luke. 12.

d Deut. 4 6. 11. epheſ. 6.

e 1. Sam. 2. 2. king 2. VVhat daunger hangeth ouer thoſe parents which neglect the bringing vp of their children in godlines.

diligence to prouide that your children in time conuenient be instructed in all (*a*) doctrine necessary for a true Christian: cheefly that they be taught to rest vpon the iustice of Christe Iesus alone, and to abhorre and flee all superstition, Heresie and Idolatry. Finally, to the intent that we may be assured, that you the Father or the Surety consent to the performance hereof, declare here before God and the face of his Congregation, if this bee the summe of that faith, which you belieue, and wherein you will see this childe instructed.

a Genes 18. deut. 32.

The true vse of the Catechisme, to the execution whereof the fathers and godfathers binde themselues.

¶ VVhereunto the aunsvvere being taken, he prayeth in this manner, or such like.

ALmighty and euerlasting God, which of thine infinite mercy and goodnesse haste promised vnto vs, that thou wilt not onely bee our God, but also the God and Father of our Children, we beseeche thee, that as thou haste vouchsafed to call vs to be partakers of this thy great mercy in the (*b*) fellowship of faith, so it may please thee to sanctify with thy (*c*) Spirit, and to receiue into the number of thy Children this infant, whome we shall baptize according to thy (*d*) word, to the end that he, comming

b Galathi. 3. 1. peter. 1. phillip. 3.
c Rom. 3 4. 2. corinth. 5. romans. 8. ephes. 2. 3.
d Math 28. mark. 16. actes. 2.

to

to perfect age, may (*a*) confesse thee onely the true God, and whome thou hast sent, Iesus Christ, and so serue thee, & be (*b*) profitable to thy Church, in the whole course of his life, that after this life be ended, hee may be brought as a liuely member of the body of Christ vnto the full fruition of thy (*c*) ioyes in the heauens, where thy Sonne our sauiour Christ reigneth world without end. In whose Name we pray as he hath taught vs:

a Rom. 10. iohn. 17.

b Romans. 12. 1. corinth. 12. 1. thes. 5

c 1. Cerinth 2 romans. 6. titus. 3.

Our father, &c.

¶ VVhen they haue prayed in this sorte, the Minister requireth the childes name, which knowen,

He sayth,

N. (*d*) I baptize thee in the Name of the Father, of the Sonne and of the holy Ghost.

d Math. 18. marke. 16. actes. 2.

¶ And as he speaketh these vvordes, he taketh vvater in his hand, and layeth it vpon the childes face. VVhich done, he giueth thankes, as followeth.

FOr asmuch, moste holy and mercifull Father, as thou doest not onely blesse vs with common benefites, like vnto the rest of mankinde, (*e*) but also heapest vpon vs most aboundantly rare and wonderfull

e Ephes. 2. 1. peter. 2. ose. 2. 2. pet. 2.

giftes, of duty we lift vp our eyes & minds vnto thee, and giue thee moſte humble thankes for thine infinite goodneſſe, which haſte not onely numbred vs amongeſt thy (a) Saintes, but alſo of thy free mercy doeſt call our children vnto thee, marking them with this Sacrament as a ſingular token & ſeale of thy loue. Wherefore, moſt louing Father, though we bee not able to deſerue this ſo greate a benefite (yea, if thou wouldeſt handle vs according to oure (b) merites, we ſhould ſuffer the puniſhmentes of eternall death and damnation) yet for Chriſtes ſake wee beſeeche thee, that thou wilt confirme this thy fauour more and more towardes vs, and take this infant into thy tuition and defence, whom we offer and preſent vnto thee with common ſupplications, and neuer ſuffer him to fall away from thee: but that hee may knowe thee continually to bee his mercifull Father, through thine holy Spirite, working in his heart, by whoſe diuine power hee may ſo preuaile againſt Satan, that in the ende, obtaining the victorye, hee may bee exalted into the liberty of thy kingdom. So be it.

a 1. pet. 2. epheſ. 2.

b Rom. 2. ieremie. 3. iſa 40. luke 17.

THE

THE MANNER OF ADMINISTRING THE LORDS SVPPER.

¶ The day when the Lordes Supper is miniſtred, which commonly is vſed once a moneth, or ſo ofte as the Congregation ſhall thinke expedient, the Miniſter vſeth to ſay as followeth.

LEt vs marke, deare brethren, and conſider how Ieſus Chriſt did ordaine vnto vs his holye Supper, according as S. Paule maketh rehearſall in the 11. Chap. of the firſt Epiſtle to the Corin. ſaying,

I haue receyued of the Lord that which I haue deliuered vnto you, to wit, that the Lorde Ieſus the ſame nighte hee was betrayed, tooke breade, and when hee had giuen thankes, hee brake it, ſaying, Take yee, eate yee, this is my bodye, which is broken for you: doe you this in remembraunce of me. Likewiſe after Supper, hee tooke the Cuppe, ſaying, This Cuppe is the new Teſtament or Couenant in my bloud: do ye this ſo oft as yee ſhall drink thereof, in remembraunce of me. For ſo oft as you ſhall eat this bread, and drink of this Cup, ye ſhall declare the Lordes death vntill his comming. Therefore whoſoeuer ſhall eate this bread, and drinke the Cup of the

Lorde vnworthily, he ſhall be guilty of the body and bloude of the Lorde. Then ſee that euery man prooue and try him ſelfe, and ſo let him eate of this bread and drink of this Cuppe: for whoſoeuer eateth or drinketh vnworthily, he eateth and drinketh his owne damnation, for not hauing due regard and conſideration of the Lords body.

¶ This done, the Miniſter proceedeth to the exhortation.

DEarely beloued in the Lorde, foraſmuch as we be now aſſembled to celebrate the holy communion of the body and bloud of our Sauiour Chriſt, let vs conſider theſe wordes of Saint Paule, howe he exhorteth all perſons diligently to try and examine themſelues, before they preſume to eate of that breade, and drinke of that Cup. For as the benefite is great, if with a truely penitent heart, and liuely faith we receiue that holy Sacrament (for then wee (a) ſpirituallye eate the fleſhe of Chriſte, and drincke his bloude: then we dwell in CHRIST, and Chriſt in vs: we be one with Chriſte, and CHRISTE with vs) ſo is the daunger great, if we receiue the ſame

a Iohn. 6.

ſame vnworthely: for then we be giltie of the body, and bloud of Chriſt our Sauiour: we eate and drincke our owne damnation, not conſidering the Lordes body: we kindle Gods wrath againſt vs, & prouoke him to plague vs with diuerſe diſeaſes and ſundrie kindes of death.

Therefore, if any of you be (*a*) a blaſphemer of God, an hinderer or ſlaunderer of his worde, an adulterer, or be in malice or enuie, or in anye other grieuous crime, bewayle your ſinnes, & come not to this holy Table, leaſt the deuill enter into you, as he entred into Iudas, (*b*) and fill you full of all iniquities, and bring you to deſtruction, both of body and ſoule. Iudge therefore your ſelues, brethren, that ye be not iudged of the Lord: (*c*) repent you truely for your ſinnes paſt, and haue a liuely and ſtedfaſt fayth in Chriſt our Sauiour, ſeeking onelye your Saluation (*d*) in the merites of his death and paſsion, from hencefoorth refuſing and forgetting all (*e*) malice & debate, with full purpoſe to liue in brotherly amitie, and godly conuerſation all the dayes of your life.

a Galath. 3.

b Iohn. 13.

c Math. 3. titus. 2

d Actes. 4. galathians. 2.

e 1. Peter. 2. 1. corinth. 14. epheſ 4.

And albeit we feele in our ſelues much frailty and wretchedneſſe, as that we haue not our faith ſo perfect, and conſtant, as we ought,

ought, being many times ready to diſtruſt Gods goodneſſe through our corrupt (*a*) nature, and alſo that wee are not ſo thoroughly giuen to ſerue God, neither haue ſo feruent a zeale to ſet foorth his glorie, as our duety requireth, feeling ſtill ſuch rebellion in our ſelues, that wee haue neede dayly to (*b*) fight againſt the luſtes of our fleſh, yet neuertheleſſe, ſeeing that our Lord hath dealt thus mercifully with vs, that he hath printed his (*c*) Goſpell in our hearts, ſo that we are preſerued from falling into deſperation and misbeleefe: and ſeeing alſo he hath indued vs with a (*d*) will, and deſire to renounce and withſtande our owne affections, with a lōging for his righteouſnes & the keeping of his cōmandements, we may bee nowe right well aſſured, that thoſe defaults and manifold imperfections in vs ſhall be no hinderaunce at all againſt vs, to cauſe him not to accept and impute vs as worthy to come to his ſpirituall Table. For the ende of our comming thither is not to make (*e*) proteſtation that wee are vpright or iuſt in our liues, but contrariwiſe, wee come to ſeeke our life and perfection in IESVS CHRIST, acknowledging in the meane time, that wee of our ſelues bee the children (*f*) of wrath

a Rom. 7.

b Gal. 5.

c Heb. 8. ierem. 31 iſa. 5.

d Rom. 7. phillip. 1.

e Luke. 18.

f Epheſ. 2. Iuke. 8.

wrath and damnation.

Let vs conſider then, that the Sacrament is an excellent medicine for all poore ſicke creatures, a comfortable helpe to weake ſoules, and that our Lorde requireth no other worthineſſe on our part, but that wee vnfainedly acknowledge our wickedneſſe, and imperfection. Then to the end that we may bee worthy partakers of his merites, and moſte comfortable benefits, by (*a*) the true and ſpirituall eating of his fleſhe and drinking of his bloude, let vs not ſuffer our mindes to wander about the conſideration of theſe earthly and corruptible thinges, (which we ſee preſent to our eyes, and feele with our handes) to ſeeke Chriſte bodely preſent in them, as if hee were incloſed in the breade or wine, or as if theſe Elementes were turned and chaunged into the ſubſtaunce of his fleſh and bloud. For the onelye waye to diſpoſe our ſoules to receyue nouriſhment, releefe and quickening of his ſubſtaunce, is to lift vp our mindes by fayth aboue all thinges worldly and ſenſible, and thereby to enter into Heauen, that wee may finde and receiue Chriſte, where hee (*b*) dwelleth vndoubtedly very GOD, and very man, in the incomprehenſible glorye of his Father,

(*a*) Iohn. 6.

Tranſſubſtantiation, Tranſelementation Tranſmutation and Tranſformation, as the papiſtes vſe them, are the Doctrine of deuils.

The true eating of Chriſt in the Sacrament.

(*b*) 1. Tim. 6.

to

to whom be all praiſe, honour and glorye, now and euer. Amen.

¶ The exhortation ended, the Miniſter giueth thankes, either in theſe vvordes followving, or like in effect.

a Reuel.5.

O Father of mercy and God of all conſolation, ſeeing (*a*) all creatures do acknowledge and confeſſe thee as Gouernor and Lord, it becommeth vs the workmanſhip of thine owne handes, at all times to reuerence and magnifie thy godly Maieſtie: firſt, for that thou haſt created vs to thine owne (*b*) image and ſimilitude, but chiefly becauſe thou haſt deliuered vs from that euerlaſting (*c*) death and damnation, into the which Satan drewe mankinde by the meane of ſinne: from the bondage whereof, neither man nor Angell was (*d*) able to make vs free, but thou, ô Lorde, rich in mercye, and infinite in goodneſſe, haſte prouided our redemption to ſtande in thy onely and well beloued Sonne, whome of very (*e*) loue thou diddeſt giue to be made man like (*f*) vnto vs in all thinges, ſinne (*g*) except, that in his body he might receiue the puniſhment of our tranſgreſsion, by his death to make (*h*) ſatiſfaction to thy iuſtice, and by his reſurrection to (*i*) deſtroye him that was authour of death, and

b Geneſ.1.

c Epheſ.2. galathians.1. geneſ.3.

d Actes.4. hebrues.1. reuela.5.

e Iohn.3.
f Hebrues.8.
g Heb.4.7.
h 1.Peter.2. iſai.43.53.
i Mat.3.17. iere.31. heb.8. rom.5.

and ſo to bring againe (*a*) life to the worlde, from which the whole ofspring of (*b*) Adam moſt iuſtly was exiled.

O Lorde, we acknowledge that no creature is able to (*c*) comprehende the length and bredth, the deepneſſe and height of that thy moſt excellent loue which moued thee to ſhew mercy where none was (*d*) deſerued: to promiſe and giue life, (*e*) where death had gotten victory: to receiue vs into thy grace, when we could do (*f*) nothing but rebell againſt thy iuſtice. O Lord, the blinde dulneſſe of our (*g*) corrupt nature will not ſuffer vs ſufficiently to weigh theſe thy moſte ample benefites: yet neuertheleſſe at the (*h*) commaundement of Ieſus Chriſt our Lorde we preſent our ſelues to this his table (which he hath left to be vſed in (*i*) remembraunce of his death vntill his comming againe) to declare and witneſſe before the worlde, that by him alone we haue receiued (*k*) liberty, and life: that by him alone thou doeſt acknowledge vs thy children, and (*l*) heyres: that by him alone we haue (*m*) entraunce to the throne of thy grace: that by him alone we are (*n*) poſſeſſed in our ſpirituall kingdome, to eate and drincke at his (*o*) Table, with whom we haue our (*p*) conuerſation preſently in heauen,

a Heb 2. Ioh. 6.
b Gen. 3. rom. 5.
c Epheſ. 3.
d Epheſ 2.
e Ioh. 6. 17. epheſ. 2.
f Geneſ. 6. Rom 3. iſa. 64. pſal. 5. 14. rom. 7.
g Mat. 16. 1. corinth. 2. luke. 11. marke. 10.
h Mat. 26. luke. 22. i 1. Cor. 11.
k Iohn. 8. galathians. 5.
l Rom. 8. 1 peter 1. epheſ. 5.
m Epheſ. 2. hebrues. 4. romans. 3.
n Mat. 25. iohn. 14. luke. 12.
o Iuke. 22. reuel. 2.
p phillip 3 epheſ. 2.

uen,and by whom our bodyes ſhall be raiſed vp againe from the duſt, and ſhall be placed with him in that endleſſe ioy,which thou,ô Father of mercy, haſt prepared for thine elect(*a*)before the foundation of the world was layde. And theſe moſt ineſtimable benefites we acknowledge and confeſſe to haue receiued of thy (*b*) free mercy and grace, by thine onely beloued Sonne Ieſus Chriſt: for the which therefore wee thy Congregation (*c*) mooued by thine holye Spirite,render thee all thankes, praiſe and glory,for euer and euer.

a Epheſ.1. 2 ſeuel.13.

b Rom.3. epheſ.2. titus.3.

c Rom.8.

¶ This done,the Miniſter comming to the Table, and the Table being furniſhed, he breaketh the bread & deliuereth it to the people,ſaying: [Take and eate; this bread is the body of Chriſt that was broken for vs;]who diſtribute and diuide the ſame among them ſelues,according to our Sauiour Chriſtes commaundement.Likewiſe he giueth the cup,ſaying:[Drincke yee all of this: this cuppe is the new Teſtament in the bloud of Chriſt, which was ſhed for the ſinnes of many; doe this in the remembraunce of me.] During the which time, ſome place of the Scriptures is read,vvhich doth liuely ſet forth the death of Chriſt, to the intent that our eyes and ſenſes may not onely be occupyed in theſe outvvarde ſignes of bread and wine,vvhich are called the viſible VVorde, but that our heartes and mindes alſo may be fully fixed in the contemplation of the Lords death,vvhich is by this holy

Mat.26. marke.14. luke.22. 1.cor.10. 1.cor.11. john.13.14.

holy Sacrament repreſented. And after the action is done, he giueth thankes, ſaying,

MOST mercifull Father, we render to thee all praiſe, thankes and glory, for that it hath pleaſed thee of thy great mercyes, to graunt vnto vs miſerable ſinners ſo excellent a gift and treaſure, as to receiue vs into the (*a*) felowſhip and companye of thy deare Sonne Ieſus Chriſt our Lorde, whom thou haſt (*b*) deliuered to death for vs, and haſt giuen him vnto vs, as a neceſſary (*c*) foode and nouriſhment vnto euerlaſting life. And now we beſeech thee alſo, ô heauenly Father, to graunt vs this requeſt, that thou neuer ſuffer vs to become ſo vnkinde, as to forget ſo worthy benefites, but rather imprint and faſten them ſure in our heartes, that we maye (*d*) growe and increaſe dayly more and more in true faith, which continuallye is (*e*) exerciſed in all maner of good workes, and ſo much the rather, ó Lorde, confirme vs in theſe (*f*) perilous dayes and rages of Satan, that we maye conſtauntly ſtande and continue in the confeſsion of the ſame, to the aduauncement of thy (*g*) glorye, which art God ouer all thinges bleſſed for euer. So be it.

a 1. Cor. 10.
b Rom. 4.
c Iohn. 6.
d Luke. 17.
e Gal. 5.
f 1. Tim. 4. ephes. 5. 2. pet. 3.
g Mat. 5. 1. pet. 2

¶ The

¶ The action thus ended, the people ſing the 103. pſalm [My ſoule giue laud &c.] or ſome other of thankes giuing: which ended, one of the bleſſinges before mentioned is recited, and ſo they riſe from the table and depart.

¶ If ſo be that any would marueil vvhy vve followe rather this order, then any other in the adminiſtration of this Sacrament, let him diligently conſider, that firſt of all vve vtterly renounce the errour of the Papiſts: ſecondly, vvee reſtore vnto the Sacrament his ovvne ſubſtance, & to Chriſt his proper place. And as for the vvordes of the Lords Supper, vve rehearſe them not becauſe they ſhould change the ſubſtance of the bread or vvine, or that the repitition thereof vvith the intent of the ſacrificer, ſhould make the Sacrament (as the Papiſts falſly beleeue) but they are red & pronounced to teach vs hovv to behaue our ſelues in that action, & that Chriſt might vvitneſſe vnto our fayth, as it vvere vvith his ovvne mouth, that hee hath ordeined theſe ſignes for our ſpirituall vſe & comfort. VVee doe firſt therefore examine our ſelues, according to S. Paules rule, and prepare our mindes, that vve may be vvorthy partakers of ſo high myſteries. Then taking breade, vvee giue thanks, breake & diſtribute it, as Chriſte our Sauiour hath taught vs. Finally the miniſtration ended, vve giue thankes again, according to his example: ſo that vvithout his vvord and vvarrant, there is nothing in this holy action attempted.

VVhy this order is obſerued rather then any other.

Mat. 26. 1. cor. 11. luke. 22.

The forme of Marriage.

¶ Aftter the contract hath beene publiſhed three ſeuerall Sabboth dayes in the Congregation, to the inten

intent that if any perſon haue intereſt or title to eyther of the parties, they may haue ſufficient time to make their chalenge, the parties aſſemble at the beginning of the ſermon, and the miniſter at time conuenient ſayth as followeth.

OF MARIAGE.

The exhortation.

DEarly beloued brethren, we are heere gathered together in the ſighte of God, and in the face of his Congregation, to knit and ioyne theſe parties together in the (*a*) honourable ſtate of Matrimonie, which was inſtituted and authorized by God him ſelfe in (*b*) paradiſe, man being then in the ſtate of innocency. For what time God made Heauen and Earth, and all that is in them, and had created and faſhioned man alſo after his owne ſimilitude and likeneſſe, vnto whome hee gaue rule and Lordſhip ouer all the beaſtes of the earth, fiſhes of the ſea, & fowles of the aire, he ſaid, It is not good that man liue alone: let vs make him an helper like vnto him ſelfe. And God brought a deepe ſleepe vpon him, and tooke one of his ribbes, and ſhaped Heua thereof, doing vs thereby to vnderſtand, that " they two are one body,

a Heb. 13.

b Gene. 2. prouerbs. 18.

" In Ebrue man is called Iſch, and the woman Iſcha, VVhereby is well expreſſed the naturall affinitie betwixt man and his wife.

one fleſh & one bloud: for the which cauſe
1 Geneſ 2. man (a) leaueth his father and mother, and
math. 19. taketh him to his wife, to keeke company
mark. 10. with her: the which alſo he ought to loue,
2. corinth. 6. euen as our Sauior loueth his Church, that
b Iohn. 17. is to ſay, his (b) elect and faithfull Congre-
rom. 5. gation, for the which he gaue his life.
heb. 9.
1. peter. 3.
c Epheſ. 5. And ſemblably alſo, it is the (c) wiues du-
coloſ. 3. tie to ſtudie to pleaſe and obey her houſ-
1. peter. 3. band, ſeruing him in all thinges that bee
1. corinth. 11. godly and honeſt: for ſhe is in ſubiection,
1. timoth. 2. and vnder the gouernance of her husband,
d Rom. 7. ſo long as they continue both (d) aliue.
2. cor. 7. And this holy mariage, being a thing moſt
math. 19. honorable, is of ſuch vertue and force, that
e 1. Cor. 7. thereby the husbande hath no more (e)
1. peter. 3. right or power ouer his owne bodye, but
the wife: and likewiſe the wife hath no
power ouer her owne bodye, but the huſ-
band, foraſmuch as God hath ſo knit them
togeather in this mutuall ſocietie to the
procreation of children, that they ſhoulde
f Ephe. 6. (f) bring them vp in the feare of the
1. tim. 2. Lord, and to the increaſe of Chriſtes king-
dome.

Wherefore they that be thus coupled to-
geather by God, can not be ſeuered or put
apart, vnleſſe it be for a ſeaſon with the aſ-
g 1. Cor. 7. ſent of (g) both parties, to the end to giue
them

them ſelues the more feruently to faſting and prayer, giuing diligent heede in the meane time, that their long being apart be not a ſnare to bring them into the danger of Satan, through incontinencie: and therfore to auoid fornicatiõ, euery man ought to haue his owne wife, and euery woman her owne husband: ſo that ſo many as can not liue chaſte, are (*a*) bound by the commaundement of God to mary, that thereby the holy (*b*) temple of GOD, which is our bodies, may be kept pure and vndefiled: for ſince our bodies are now become the very members of Ieſus Chriſt, how horrible and deteſtable a thing is it to make them the members of an harlot? Euery one ought therefore to keepe his veſſell in all (*c*) holineſſe and honour: for whoſoeuer (*d*) polluteth and defileth the Temple of God, him will God deſtroy.

a Math. 19. 1. corin. 7.

b 1. Cor. 3. & 6 2 cor. 6. leuit. 26. 1 peter. 1.

c 1. Theſ. 4. rom. 12. epheſ. 5.

d 1. Corin. 3.

¶ Here the Miniſter ſpeaketh to the parties that ſhall be married, in this wiſe.

I Require and charge you, as you will anſwere at the day of iudgemeut, when the (*e*) ſecrets of all hearts ſhall bee diſcloſed, that if either of you do know any impediment, why yee may not be lawfully ioyned

e 1. Corin. 4. math. 7. rom. 2.

together in Matrimony, that ye confesse it. For be ye well assured, that so many as bee coupled otherwise then Gods worde doth alow, are not ioyned together by God, neither is their matrimonie lawfull.

¶ If no impediment be by them declared, then the Minister saith to the whole Congregation.

I Take you to witnes that be here present, beseeching you al to haue good remembrance hereof: & moreouer, if there be any of you, which knoweth that either of these parties be cõtracted to any other, or knoweth any other lawfull impediment, let them now make declaration thereof.

¶ If no cause be alledged, the Minister procedeth saying:

FOr asmuch as no man speaketh against this thing, you, N. shall protest here before God, and his holy Congregation, that you haue taken, and are now contented to haue, N. here present for your lawfull wife, promising to keepe her, to loue and intreat her in all things according to the (a) duety of a faithfull husband, forsaking all other, during her life, and briefly to liue in an holy conuersation with her, keeping faith & trueth in all points, according as the Word of God & his holy gospel doth command.

(a) Colos. 3. 1. peter. 3. mat. 19. 1. cor. 7. malac. 2.

The

The anſwere.

Euen ſo I take her before God and in the preſence of this his Congregation.

The Miniſter to the ſpouſe alſo ſayth.

YOu, N. ſhall proteſt heere before the face of God, in the preſence of this holy Congregation, that yee haue taken, and are nowe contented to haue, N. here preſent for your lawfull husband, promiſing to him (*a*) ſubiection and obedience, forſaking all other, during his life, and finally to liue in an holy conuerſation with him, keeping faith and trueth in all points, as Gods Word doeth preſcribe.

ephes. 5. colloſ. 3. 1. tim. 2. 1. pet. 3. eſther. 2.

The anſwere.

Euen ſo I take him before God, and in the preſence of this his Congregation.

The Miniſter then ſaith.

GIue diligent eare then to theſe words of the Goſpell, that yee may vnderſtande howe our Lorde woulde haue this holye contract kept and obſerued, and howe ſure and faſt a knot it is, which may in no wiſe be looſed, according as we bee taught in the 19. Chapter of S. Mathewes Goſpell.

Math.19. *THe Phariſies came vnto Chriſte to tempt him and to feele his minde, ſaying, Is it lawfull for a man to put away his wife for euery light cauſe? He anſwered ſaying, Haue ye not read, that he which created man at the beginning, made them male and female? ſaying, For this thing ſhall man leaue Father and Mother, and cleaue vnto his wife, and they twaine ſhall be one fleſh, ſo that they are no more two, but are one fleſh. Let no man therefore put a ſunder that, which God hath coupled together.*

IF ye belieue aſſuredly theſe words, which our Lord and Sauiour did ſpeake (according as ye haue heard them now rehearſed out of the holy Goſpell) then may you bee certaine that God hath euen ſo knit you together in this holy eſtate of wedlocke. Wherefore apply your ſelues to liue together in Godly loue, in Chriſtian peace and good example, euer holding faſt the bande of charity without any breach, keeping faith and trueth the one to the other, euen as Gods word doth appoint.

¶ Then the Miniſter commendeth them to God, in this or ſuch like ſort.

The Lord ſanctify & bleſſe you: the Lord powre the riches of his grace vppon you, that

that ye may pleaſe him, and liue together in holy loue to your liues end. So be it.

¶Then is ſung the 128. pſalme, [Bleſſed are they that feare the Lord; &c.] or ſome other appertaining to the ſame purpoſe.

THE VISITATION OF THE SICKE.

BEcauſe the viſitation of the ſicke is a thing very neceſſary, and yet notwithſtanding it is hard to preſcribe al rules appertaining thereunto, we referre it to the diſcretion of the godly and prudent Miniſter, who, according as he ſeeth the patient afflicted, eyther may lift him vp with the ſweete promiſes of Gods mercy thorough Chriſt, if he perceiue him much afraide of Gods threatnings: or contrariwiſe, if he be not touched with the feeling of his ſinnes, may beate him downe with Gods iuſtice: euermore like a skilfull phyſition, framing his medicine, according as the diſeaſe requireth: & if he perceiue him to want any neceſſaries, he not only releueth him according to his ability, but alſo prouideth by others that hee may be furniſhed ſufficiently. Moreouer the party that is viſited, may

vppon neceſſary occaſion for his comfort, ſend for the Miniſter: who doth not onely make prayers for him there preſently, but alſo if it ſo require, commendeth him in the publike prayers to the Congregation.

OF BVRIALL.

THe corps is reuerently to be brought to the graue, accompanied with the neighbours in comely manner, without any further Ceremonie.

THE ORDER OF THE ECCLESIASTICALL DISCIPLINE.

The neceſſitie of diſcipline.

AS no City, Towne, houſe or family, can maintaine their eſtate and proſper without policie and gouernaunce, euen ſo the Church of God, which requireth more purely to be gouerned, thē any Citie or familie, cannot without ſpirituall policie, and eccleſiaſticall diſcipline continue, increaſe and flouriſh. And as the (a) Worde of God is the life and ſoule of this Church, ſo this godly order and diſcipline, is as it were ſinewes in the bodye, which knit & ioyne the members togeather with decent order and comelines: it is a brydle to ſtay the wicked from their miſchiefs: it

a Epheſ. 5.

is

is a ſpurre to pricke forwarde ſuch as bee ſlow and negligent: yea, and for all men it is the Fathers rodde, euer in a readineſſe to chaſtiſe gently the faultes committed, and to cauſe them afterwarde to liue in more godly feare and reuerence. Finally, it is an order left by God vnto his Church, whereby men learne to frame their wils & doings according to the law of God, by inſtructing & admoniſhing one another, yea, & by correcting and puniſhing all obſtinat rebelles and contemners of the ſame.

VVhat diſcipline is.

There are three cauſes chiefly which mooue the Church of God to the executing of diſcipline. Firſt, that men of euill conuerſation bee not nombred among Gods children, to their fathers (*a*) reproch, as if the Church of God were a Sanctuarye for naughty and vile perſons. The ſecond reſpect is, that the good be not infected with companying the euill: which thing, S. Paule foreſaw, when he commaunded the Corinthians to baniſhe from among them the inceſtuous adulterer, ſaying, A little (*b*) leauen maketh ſowre the whole lumpe of dowe. The third cauſe is, that a man thus corrected, or excommunicated, might bee (*c*) aſhamed of his fault, and ſo through repentaunce come to amendement: the which

For what cauſes it ought to be vſed.

a Epheſ. 5.

b 1. Cor. 5. galathians. 5.

c 2. Theſ. 3. 1. cor. 5.

which thing the Apoſtle calleth deliuering to Satan, that his ſoule may be ſaued in the day of the Lorde: meaning that he might be puniſhed with excommunication, to the intent his ſoule ſhould not periſh for euer.

The order of proceeding in priuate diſcipline.

Firſt therefore it is to be noted that this cenſure, correction or diſcipline, is eyther priuate or publique: priuate, as if a man commit either in maners or doctrine againſt thee, to admoniſh him brotherly (*a*) betweene him and thee: if ſo be he ſtubburnly reſiſt thy charitable aduertiſments, or els by continuaunce in his fault, declare that he amendeth not, then, after he hath beene the ſecond time warned in preſence of two or three witneſſes, and continueth obſtinately in his errour, he ought, as our Sauiour Chriſt commaundeth, to be diſcloſed and vttered to the Church, ſo that according to publique diſcipline, he eyther maye bee receiued through repentaunce, or elſe be puniſhed, as his fault requireth.

(*a*) Math. 18. luke. 17. iam 5. leuit. 19. 2 theſ. 3.

Publique diſcipline.

VVhat things are to be obſerued in priuate diſcipline

And here, as touching priuate diſcipline, three things are to be noted. Firſt, that our admonitions proceede of a godly zeale & conſcience, rather ſeeking to win our brother, then to ſlaunder him. Next, that we be

be assured, that his fault be reproueable by Gods Worde. And finally, that we vse such modesty and wisdome, that if we somwhat doubt of the matter, whereof we admonish him, yet with godly exhortations he maye be brought to the knowledge of his fault. Or if the fault appertaine to manye, or be known of diuers, that our admonition be done in presence of some of them.

Briefly, if it concerne the whole Church, in such sort that the concealing thereof might procure some daunger to the same, that then it be vttered to the Ministers, & Seniors, to whō the policie of the Church doth appertaine.

Of publique discipline, and of the end thereof.

Also in publike discipline it is to be obserued, that the Ministery pretermit nothing at anye time vnchastised with one kinde of punishment or other, if they perceiue anye thing in the Congregation, eyther euill in example, slaunderous in maners, or not beseeming their profession: as if there be anye couetous person, anye adulterer, or fornicater, forsworne, theefe, bryber, false witnes bearer, blasphemer, drunkard, slaunderer, vsurer, any person disobedient, seditious or dissolute, anye heresie or sect, as Papisticall, Anabaptisticall and such like: briefly, what soeuer it bee that might

(a) Ephes. 5. might(a)spot the Christian Congregation, yea, rather whatsoeuer is not to edification ought not to escape either admonition or punishment.

And because it commeth to passe sometime in the Church of Christ, that when other remedies assayed, profit nothing, they must proceede to the Apostolicall rod and correction, as vnto excommunication: it is ordayned, that nothing be attempted in that behalfe without the determination of the whole Church: wherein also they must beware & take good heed, that they seeme not more ready to expell from the Congregation, then to receiue againe those, in whom they perceiue worthy fruites of repentance to appeare: neither yet to forbid him the hearing of Sermons, which is excluded from the Sacramentes and other dueties of the Church, that he maye haue liberty and occasion to repent: finally, that all punishments, corrections, censures and admonitions stretch no further, then Gods worde with mercy may lawfully beare.

Rigor in punishment ought to be auoided.

Gods word is the onely rule of discipline.

FINIS.

This may bee ſufficient for particuler Congregations: for the viſitation whereof and deciſion of cauſes, which cannot bee ended in them and ſuch like: meetings, Conferences, and Synodes of Miniſters and Elders, choſen by particuler Churches and meetinges, are to bee held (as the Miniſters for time and place and other circumſtances, ſhall thinke meete) in this order: of euery twelue Churches a meeting, which may be called a Conference: another of al ſuch Conferences in a Shier, which may bee called the greate Conference: and of Synodes the Prouinciall, riſing of the delegates of twelue great Conferences: and the nationall of all the Prouinciall Synodes. Prouided that nothing be done contrarie to anye order ſet downe in this booke.